

Religious Intelligence

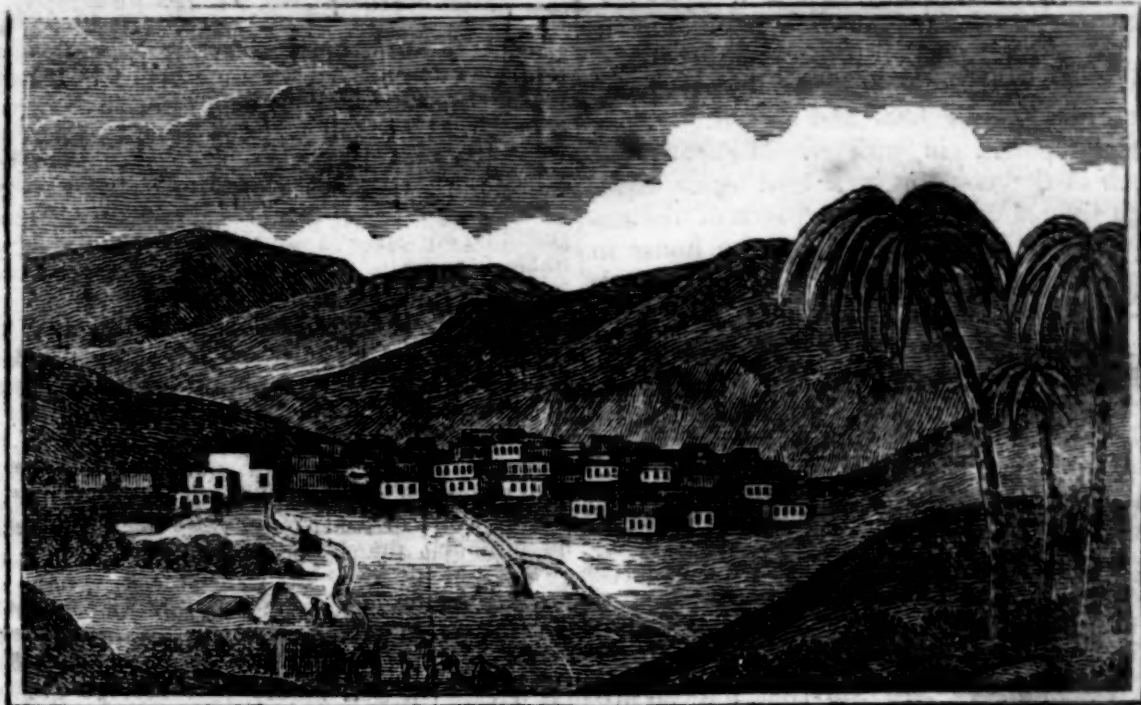
"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XI.



NAZARETH.

MATTH. ii. 23.—*And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.*

NAZARETH, a village of Palestine, and celebrated as the residence of our Saviour during the first thirty years of his life, is now a part of the pachalic of Acre. The oppression of its present governor, Djessar Pacha, has reduced it to a wretched state of indigence and misery.

It is situated on a hill-side, nearly at its foot, in a long valley, surrounded by lofty hills. The hill faces E. and S. E. Before the town is the valley about a mile long, and from fifty to a hundred rods wide, running N. and S.; and by being surrounded by hills, it is made a complete basin. "It is a charming spot," says the missionary, Mr. Fisk, "and I love to reflect as I walk over the plain of Nazareth, and the hills around it, that our Lord and Saviour used to walk over the same ground. From this valley there is a passage out to the south into the

great plain of Esdraelon. From the town you walk about twenty minutes over the plain; the hills on the right and left converging till there remains only a strong narrow ravine, about a mile in length. On the right hand of this passage, as it opens into the plain of Esdraelon, is a precipice rough, and steep, and high. This is shown you as the brow of the hill, whence the Jews wished to precipitate our Lord, (see Luke iv. 29.) It is indeed the brow of the hill on which Nazareth stands, though at a considerable distance from the town."

The present population of Nazareth is about 3,000; most of whom are Greeks, the rest Turks. There are about 700 houses. The reverence which the place justly claims from its connection with the history of our Saviour, has been improved by superstition into the means of extorting large sums of money from pilgrims to the Holy Land; and of imposing upon the curiosity and credulity of the traveller. There is founded here a convent containing fourteen Friars of the

Franciscan order: "The church attached to it," says Mr. Fisk, "is large and splendid; hung with tapestry, and ornamented with paintings. One painting represents the marriage of Joseph and Mary. I asked the Friar who explained it to us, who married them. He replied, 'the Bishop of Jerusalem,' as if there had been bishops before the birth of Christ."

So anxious, says another traveller, are the monks to find a place for each event that happens in Scripture, which may add to the interest of the traveller, and of course to their fees, they locate many things in places in which they could not possibly have happened. And their partialities for grottos in making their selections, often renders their accounts highly ridiculous and absurd. Every thing happened in grottos. Beneath the church of the convent is a grotto, or cave, which they show you as the place of the annunciation. And they say that the house in which Mary then lived, was carried by angels to Loretto, in Italy. Pilgrimages, says Mr. Fisk, are now made to Nazareth, to see the place where the house was, and to Loretto, to see the house itself.

The monks shew also the workshop of Joseph, which is near the convent, and was formerly within its walls; this is now a small chapel, *perfectly modern*. The synagogue, also, is shown where Christ is said to have read the scriptures to the Jews, at present a church. On the edges of the precipice, which have before been mentioned, there are little holes or indentions in the rock; these are pointed out to the traveller as the prints of Christ's fingers, made while resisting the fury of the people.

The women, says Mr. Fisk, in and about Nazareth, go unveiled, (which is contrary to the custom of the East;) and their principal ornaments are strings of money worn on their head dress. A string of silver coins, worth about ten or twenty cents each, is often passed over the forehead, and left to hang down on both sides of the face. Women, who wore money to a considerable amount on their head dress, were seen barefoot, with mean and often ragged clothing, bringing pitchers of water to town on their heads.

SCHOOLS.—At the Children's Asylum, in Philadelphia, lower end of Fifth-street, a hundred children of the poor have been taught according to the plans used in infant schools, in England, and their proficiency is striking.

THE HIGH SCHOOL.—We understand that in consequence of the great number of applications for admission to this institution, beyond what can be received with the present arrangements, it is intended to open a new department as soon as the necessary accommodations can be prepared.—*Phil. Aurora.*

EUROPEAN TURKEY.

LETTER FROM A BRITISH CONSUL TO THE REV. MR. WOLFF.

The following letter was written by P. G. Duveluz, Esq. British Consul at Adrianople, to the Rev. Joseph Wolff, the well known Jewish missionary, and a copy of it sent to Mr. King at Smyrna, and by him transmitted to the Corresponding Secretary of the Board.—Adrianople is a large city in European Turkey, about 130 miles north-west of Constantinople. The transactions mentioned in the letter have, on the whole, an auspicious bearing on the Bible cause in the Turkish dominions.—*Miss. Her.*

Adrianople, March 23, 1826.

REVEREND SIR,—I sincerely hope this will find you safely arrived at Peru, which Mrs. Duveluz and myself shall be most happy to hear from your goodself, as we shall take the warmest interest in what may regard you, and always consider ourselves most happy in the opportunity we have had of making your personal acquaintance, recommending ourselves to the continuance of your valuable friendship, which we shall always be anxious in cultivating.

You will, no doubt, have been informed, by the letter I had the pleasure of writing to the Rev. Mr. Leeves, under the 16th inst., of the favorable impression you had made here on the minds of the Greeks and Armenians. These people are unceasing in their praise of your Christian virtues, and respectable character, and greatly thankful for the word of God you have so liberally distributed among them. Even the first among the Jews, although stubborn in their errors, have expressed themselves to me, highly astonished at your learning, and the benevolence of your character. All these just tributes to your worthy character, you may be assured, gave me the greatest satisfaction, and I enjoyed the pleasing hopes, that your short visit to Adrianople would be of lasting benefit to the good cause of the Bible Society in these parts, which I still have every reason to think will be the case, although we have just past over a moment of storm and tribulation, which threatened serious consequences to the poor Christians of this place, and to all appearances a total stop to the circulation of the Holy Scriptures here.

On Sunday last, without the least previous notice, our Pacha gave orders, that all the Bibles and New Testaments that you had distributed, and all those that were on sale, should be seized; and this command was put in execution by the Aga of the Janissaries of this city, at the head of all his guards. This created a great disturbance in the town, and alarm among the Christians; for the Greek Metropolitan Church was entered by the Pacha's officers to convey the Archbishop before the Pacha. But the Archbishop, with Christian courage, would not obey the summons before he had finished divine service. The Armenian Bishop and Cakam Bashi were also brought before the Pacha, and reproached with not having informed him of the distribution of these books among their people, ordering them immediately to send to the Pacha's palace all these books.—The Greek Archbishop behaved in a very cool and becoming manner, stating that, as these books

contained absolutely nothing but what was written in the books of their own church, there was nothing in them that could have induced him to apprise the Pacha of their circulation among the Greeks. The Armenian Bishop spoke to the same effect, and the Cakam Basin merely added, that there were among these books one against their belief, which they never read. My dragoman was also sent for by the Pacha, and treated by that violent man in the most unbecoming manner, which indeed rendered his situation for a moment perilous; and the Pacha in the most unguarded manner, blinded by his passion, spared neither your goodself nor me.

I was in the country, when all these disturbances were going on, but came on the first intimation immediately to town, and went at once to the Pacha to require an explanation of all this. However, I could only get to see his Kieya Bey, as the great man had retired to his haram, and was invisible. All I could then learn was, that the Pacha was greatly irritated at your having spread these books here without his knowledge, and he was determined to make a formal complaint to his government against you and myself, and endeavor to get me removed from my situation of British Consul here. It therefore became my imperative duty to apprise the Ambassador of this affair, and give his excellency a faithful relation of the facts of the case, which I did on Monday last, stating, as I firmly believe from all the information I have been able to gain on the subject, that the Pacha was led to adopt this most extraordinary and outrageous line of conduct from the perfidious insinuations of the Jews of this place, who, it is said, not only accused you of the intention of converting them to Christianity, but also the Turks of this place. The minds of the Janissaries were very much inflamed; and really for a time, people appeared apprehensive of an attack upon the Christians, beginning with myself and family. However, God had ordered it otherwise, and the whole of this unpleasant affair is now ended to His glory, and for the benefit of the poor Christians of these parts. For, on the following day, after I had written to the Ambassador the account of this affair, say on Tuesday, the Pacha of his own accord requested an interview with me, which I immediately attended. The Pacha expressed to me, in the politest manner, the regret he felt, at the proceedings he had taken, respecting the books in question, and, after making a very friendly apology for all that had passed, begged I would consider, that he had no other motive than that of ascertaining whether any of these books were in the Turkish language, as by your having distributed a number of them gratis, he had been apprehensive that might have been the case, which he had deemed it his duty to investigate. But being now fully convinced that these books consisted only of Greek, Armenian, and Hebrew, with which he had no authority to meddle, he had given orders that they should be returned to the persons from whom they had been taken, and that for the future no impediment should be given to their sale and free circulation here.

Thus has ended this vexatious affair, and turned out, through divine providence, to the benefit of the good cause; as now the Christians of this place have taken confidence from the authority of the Pacha to sell the Holy Scriptures freely and

publicly here. A shop, facing my house, has been stored with them, and the Greeks and Armenians are now continually flocking to it, whilst, before the late disturbances, hardly a single individual at a time stopped timorously to inquire for these books. Mr. G. Marcello informs me, that all the books containing the Bible and New Testament together, have been disposed of, and that he has sundry applications for more, and would be obliged to Mr. Leeves to send him, as soon as convenient, fifty or sixty copies, also as many of the small explanatory pamphlets. He will himself write to Mr. Leeves, by Monday's caravan, and give every due and requisite information on these matters. I shall also do myself the pleasure of addressing you again shortly, and send you the promised letters for Smyrna and England. Mrs. Duveluz, and Mrs. Zimmermann, and all your good friends here, request to be respectfully remembered to you, and in much haste, I must conclude with the sincerest regard respectfully, Reverend Sir, your faithful and devoted Servant.

P. G. DUVELUZ.

SANDWICH ISLANDS.

The intelligence from this important field continues to grow more and more interesting. We had reason to hope, from the last accounts which have been published, that the Holy Spirit was applying the religious instruction of the missionaries to the hearts of the heathen, and from letters of a later date, published in the *Missionary Herald*, it appears that many are seriously enquiring after the salvation of the Gospel.

HAWAII.

Letter from Mr. Bishop to the Corresponding Secretary, dated at Kairua, Oct. 24, 1825.

Serious Attention to Religion at Kairua.

Very Dear Sir,—Permit me as an individual, to address you once more, and relate what the Lord has done towards us, since my communication in June last. As it is expected Mr. Thurston will prepare a joint letter for this station, embracing the most interesting particulars, I am thus enabled to dwell the more on those of a personal nature.

Soon after my return from Oahu, about the first of July, the Spirit of the Lord appeared evidently at work among the people of our charge. An increased attention to the preached word; the great concourse of people at the church, so as to fill it to overflowing, while numbers thronged the doors and windows to catch the sound; together with the establishment of several weekly prayer meetings;—all indicated that the Lord was with us in reality. Among the most prominent individuals, who profess to have enlisted themselves in the ranks of the faithful, resolving to become the followers of the Lord Jesus, are Keoua, wife of Governor Adams; Kekupuohi, an aged chief woman, formerly the wife of Taraiopu, king of Hawaii at the time of its discovery by Capt. Cook, and a large proportion of chiefs of less distinction, both male and female. Since the commencement of this religious excitement, our houses have been daily more or less frequented by inquirers, who anxiously desire instruction in the principles of Christianity. We entertain hopes, that some have indeed experienced that change, which shall be their passport unto everlasting life, among whom are several young men,

teachers in our schools. It is desirable, however, that none be admitted to church membership, till after a suitable season of trial and instruction.

We look upon many of these first fruits as our future helpers in our labors of love. Others appear well, but are so disposed to trust to their own righteousness, that we have never encouraged them to think that they are truly interested in a Saviour.

Before I was laid aside in August last, by sickness, I had received the names of sixty-three persons, of both sexes, who had visited me to inquire what they should do to obtain salvation; and since that time many more have been added to the number. The removal of Honarii to Hiro, (Byron's Bay,) was severely felt by all those who were disposed to serious inquiry. He had been with them daily, visiting from house to house, and in conducting their social meetings for prayer, so that the continuance of his presence was thought by them indispensable. But the return of Mr. Ruggles to Tanaï, rendered his assistance to Mr. Goodrich an important object, in order to keep possession of that interesting station, until further aid shall arrive from America.

Our schools, scattered up and down the coast, form so many radiating points of Christian knowledge. The books put into their hands are all of a religious character, and whatever a native learns, he communicates to his friends who cannot read. I have often been surprised to hear those who came from a distance, and had never heard preaching, or obtained a knowledge of the alphabet, repeat whole hymns by heart. It is now ten weeks yesterday, since, in compliance with several previous invitations, I visited some of the neighboring villages to preach and inquire into the state of the schools. I was accompanied by five or six young native men, hopefully pious, who acted as a choir of singers. I sent them forward by two and two, to call at the several houses which we were to pass, and invite the people to assemble, while I walked slowly in the rear to prepare my discourses. The day was clear, and the noontide sun shone fully upon my path, while not a noise was to be heard, save the dashing of the surf upon the rocks of lava that bound the shore. Those who have felt the direct rays of a tropical sun, can best judge of its debilitating influence. But the interesting scenes before me sustained me through the day, during which I preached six times to more than 2,500 people. It was the most pleasing day that I have spent on missionary ground, because it appeared the most useful one. But it was the last on which the righteous providence of God permitted me to speak in his name for ten weeks. I returned home late in the evening, exhausted with fatigue and hunger, but inwardly rejoicing in the glorious prospects now opening among our schools. Whenever a school-house is erected, a place is provided for the worship of the true God, and the voice of prayer is heard morning and evening to ascend up to the ears of the Lord of Sabaoth. I had intended the excursion above mentioned as the beginning of a series of visits to different parts of the island, but the Lord was pleased to order otherwise, at least for a season.

Illness of Mr. Bishop.

Two days after this I was taken ill of a fever, which continued ten days, when I became convalescent. But when I had nearly recovered, I was,

in consequence of over exertion, seized with a relapse, which continued longer than my former sickness, and brought me to the lowest extremity. But the Lord heard my petition, and raised me from my low condition, to preach once more the tidings of salvation. Yesterday, for the first time I ascended the pulpit, and spoke from these words of the Psalmist; "I love the Lord because he hath heard the voice of my supplications." I am now restored to nearly my former health, and am enabled to sing of his mercies, and of his chastisements. My beloved companion has been afflicted for the last four months, with a severe bowel complaint, which has entirely prostrated her strength. I trust that she is now somewhat better. During my late illness, she was mostly confined to her room, and wholly unable to render me that assistance, which my case demanded. I was not left, however, without a helper. Mr. and Mrs. Thurston laid aside all other avocations to attend upon us, and proved themselves truly worthy the appellation of brother and sister. Night and day Mr. Thurston watched by my couch, both as nurse and physician, till he was exhausted, and Mr. Ely came to his relief.

I remain, Dear Sir, yours in the Gospel.

A. BISHOP.

Extracts of a letter from Mr. Ely at Kaavaroa, written in October.

Contrast of the present with the past.

Dear Sir,—When we first landed here, the people as a body were unbelievers, determined to remain in ignorance, rejected the proposals made for their instruction, and despised the word of life. They were profligate in their lives, and bent on every evil work. We have seen the mother beat her son-in-law for his efforts to screen her daughter, the wife of his bosom, from being corrupted by a foreigner. We have witnessed the whole village, with few exceptions, intoxicated from day to day—heard their horrid yells—and, in the domestic circle, seen the effects of their rage. I have heard the daughter of eight years, pleading for the life of her mother at the hand of her intoxicated father, and anon wailing over her father, who had fallen by a stone wielded by the wife of his bosom.

But now they are changed; *externally*, they are *universally changed*. They have abandoned their evil practices. No female is known to visit a ship for the infamous practice of prostitution. No one is intoxicated. There are no family broils. All may be said to be believers in Christianity, so far as the question of its divine origin is concerned. Family worship is generally prevalent, and kind attentions every where prevail.

The natives are engaged in learning to read, and calls for books are much too numerous for our means of supply. Often we are solicited to hasten the translation of the Scriptures, that they may have them to read in their own language; and the principal topic of conversation among the natives, concerns the word of God. The inhabitants of neighboring villages flock by hundreds to our church, at our seasons of worship.

Three females, a few weeks since, came from a distant village to inquire into the new way. They said they had heard, and they were convinced, that this word was from the Lord; and they begged with tears that some one might go over and teach them the way of life, that they too might be

saved. Nor is this a solitary instance. Such calls have become very frequent.

When the inhabitants of Kaavaroa visit distant villages, where the news of this great salvation is noised abroad, the natives lead them to their houses, and inquire eagerly of them concerning it. And in my excursions, they voluntarily collect in large companies to receive the word at my mouth.

Specific Cases of Serious Inquiry.

Kapookulou, who lives here, was formerly the high priest of Tamehameha. A son of his died a short time since, a hopeful convert. His daughter, about eighteen years of age, a very intelligent girl, is also, we hope, a true penitent. When her brother died, she expostulated with her parents, and earnestly entreated them to prepare for death. "Can you remain in hell?" she said, "My brother is dead. He, we hope, has gone to heaven; you are in the broad road. We have lived together in this world. Shall I go and meet my brother in heaven, and leave you to go to hell? Shall we be separated in the future world?" With such words she exhorted them. They are now very interesting inquirers.

Last Sabbath I propounded Kapiolani for admission to the church. Kamakau and his wife, and Alahai, a young chief who lives with Naihe, are expecting to unite in the course of three or four months. A number more give pleasing evidence of piety, though we think it not best to hasten their baptism. And a still greater number are silently inquiring the way of life.

Extracts from Mr. Chamberlain's Letter to the Treasurer, dated Honoruru, Dec. 8, 1825.

Our new meeting house has been opened for public worship; and, though thought to be large enough to contain 4,000 people, has been filled to overflowing.

The examination of the schools took place immediately after the dedication of the house; and the improvement of the scholars afforded us high satisfaction. The greatest part of three successive days was employed in the examination; and on no former occasion has there been such an exhibition of rapid improvement.

Marriages are beginning to be frequently solemnized, and even foreigners have set an example. Since Karaimoku's marriage, nine or ten couples have been united according to Christian custom, among which are Opiia, one of the widows of Tamehameha, and Tapule, formerly the queen of Tauai.

Admission to the Church.

The last Sabbath was one of very great interest. Eight persons, who for more than six months past have been regarded proper subjects for baptism, and have thus long been under a course of special instruction, with particular reference to baptism and admission into the church, were received into communion with us, as disciples of our common Lord, and with us sat down to commemorate his dying love.

To seven of them baptism was administered; but the baptism of Karaimoku, imparted a number of years ago by a French chaplain, being regarded valid, he only brought forward his little son; whom it was pleasant to see him dedicate to the Lord Jehovah, in arms which had often been filled with offerings of a very different kind, and hands once

stained with the blood of human victims, presented to a sanguinary deity. The Sandwich Island church has now received an enlargement by the addition of ten to its number from among this heathen people. These we regard as the first fruits of a plentiful harvest, which, we trust the Lord will soon gather in, to his own glory, and to the praise of his grace.

Letter from Mr. Loomis.

Publications in the Native Language during the year 1825.

The letter of Mr. Loomis, from which the following cheering extracts in relation to the press, are taken, was dated Dec. 26, 1825.

During the year 1825, we have published of tract No. 1, (eight pages,) 41,000 copies; of tract No. 2, (four pages,) 6,500 copies; of tract No. 3, (eight pages,) 9,500 copies; of tract No. 5, (eight pages,) 3,000 copies; of the "Ten Commandments," 400 copies; besides some other small publications; and we expect in the course of two months, to complete an edition of tract No. 4, (four pages,) 3,000 copies; and a new edition of the Hawaiian Hymn book, (60 pages,) 14,000 copies. Indeed, such is the demand for books, and the ability of the missionaries to translate, that the want of paper and types is the only objection to our keeping the press in constant operation.* Five or six young natives are now engaged in learning the art of printing. They board and clothe themselves, and have been given to understand, that when they become partially acquainted with the art, they will receive something for their labor, and when they are well acquainted, will be paid a regular price for what they do. For the last two months they have done most of the press work, and I think promise well.

I do not apprehend that the printing department will, in a pecuniary point of view, be an expense to the mission; although a considerable time must elapse before a remuneration is received for the press, types, &c. The natives now give us in exchange for books, articles that we much need, and such as would otherwise cost us double what they now do.

At this station all the fresh provisions we have had occasion to buy for some time past, have been procured with the tracts we have published; and we were never before so well supplied with vegetables, fowls, &c. It should be mentioned, however, that we have less occasion to purchase than formerly, because the chiefs make us frequent presents of fish, hogs, taro, &c.

The demand for books has been so great, that we have not been able at any time to furnish a supply; and indeed it is very possible we never shall be; but as I have before stated, the want of paper and types is the only objection to our keeping the press in constant operation. A vast number of people have become able to read; and a vast number of others will be able to read by the time one of the Gospels can be put into their hands. I apprehend 10,000 copies of the Gospel of Matthew might be advantageously distributed, in less time than it would take to print them.

Some months since, Mr. Bishop informed me,

* Paper and types have been forwarded to the islands, and a new press has been purchased, to go by the first opportunity.—Ed. Her.

that in connexion with Mr. Thurston, he had requested the Board to send a printer and press to be stationed at Kairua. Such a measure, if the Board can be at the expense, will doubtless be of great advantage to the mission; as tracts might, in that case, be put into the hands of the people much sooner than could otherwise be done.

INDIAN MISSIONS.

Extracts from the Journal at Carey.

Dec. 28.—The condition of the poor Indians is pitiable in the extreme! To wander and to waste away with the majority, is dreadful; and a few instructed in letters and the arts of civil life, feel at a great loss in making a better choice than that of mingling with the great mass and perishing. They know not to what place to go, or with whom to associate!

C—D— was the first Indian scholar admitted into our school, then in operation on the Wabash river. About a year and a half since, he left the institution to shift for himself. Since that time he has been wandering partly among the Indians, and partly among the whites. In November I found him at Fort Wayne, and at his particular request, we employed him as a laborer, for the wages we were giving to other hired men. The Mission not being in want of his services, we advised him to improve a farm near to us on the Indian lands, in the hope that a reservation would be allowed him when the Indians should sell the surrounding country. He had partly acceded to our proposals to aid him in this measure, when, I suppose, viewing himself so much alone in the thing, the task appeared too great. He seemed much cast down on account of his forlorn condition, and yesterday was discovered weeping like a child. This morning he informed us of his embarrassments, and we encouraged him by our counsel, and by going out with him, and selecting a place for his farm, &c. We hope that he will yet do better than to wander without a home, unfit for the society of Indians generally savage in habit, and not allowed, on equal terms, the society of the whites.

If a country were set apart for an Indian Colony, under proper assurances of protection, all the anxiety occasioned by such circumstances as the foregoing would be avoided.

Dec. 25.—Were admitted to partake of the Lord's Supper. The time was melting, sweet, and awful. All our Indian converts appeared to sensibly realize the importance of the occasion, and to feel and mourn under a sense of unworthiness.

N— had informed us yesterday that his mind was very dark and much distressed. He thought he was worse than any other who professed to be religious. He could not feel happy in prayer. He feared that he was not a Christian, &c. yet he desired to be good, and would like to partake of the Lord's Supper if he were worthy.

He was pensive and inclined to be alone; a tear rose, and then stealing down his cheek, which he hastily wiped, as he discovered any one passing near him. But to-day he ventured forward to the table. Two other Indian boys felt themselves unworthy to sit down with us. They seemed to be very humble. Three of the females did not appear in our meeting at its commencement. Mrs.

M'Coy stepped into the house of K— to inquire the reason. B— began to weep, and said she was not fit to partake of the Lord's Supper. K— said she was ashamed of herself, because she was no better, &c. and M— was in similar troubles. All three, however, were encouraged to celebrate the sacrifice made for Indians as well as for others.

Jan. 16, 1826.—I left Carey in company of eight Indian youths, whom I am conducting to the eastward, with the view of placing them in an institution in which they may pursue their studies with greater advantage than at Carey, and one Indian not connected with our school, whom we allow to accompany us, in order that he may on his return, report to his people the situation of the boys.

If the Indians are to be raised to an equality with other nations, they must be put in possession of information and talent similar to that possessed by others. These are select Indian youths, designed for superior usefulness among their nations, in either the church, the schools, or the state; and that they may be qualified to aid in lifting up their fallen and degraded tribes to a level with surrounding states, they are sent abroad into those states, that while they are pursuing their studies they may become acquainted with the manners, customs, laws, civil and religious institutions of their white neighbors, and, by mingling suitably with men of business, they may receive those necessary impressions which cannot be taught in theory.

Extracts from the Journal of Brother Lykins, during my absence.

Jan. 16.—We found some difficulty in getting rid of an ill-disposed Indian who has been hanging about our house for some days. On our desiring him to leave, he became quite angry, and threatened us with his knives and his tomahawk, which he carries about him.

Jan. 12.—A son of Porcupine Moccasin, who was formerly a poor offcast among his people, has for a considerable time, been a member of our family and of our church, and has in many respects become a very different person from what he was on his reception. This change was strongly manifested to-day, in a spirited and manly effort, by which at the risk of his own life, he saved the life of a younger brother, and prevented the horrid crime of murder.

Porcupine Moccasin determined to murder one of his sons, and after an unsuccessful attempt with a glass bottle, betook himself to his gun. The youth secreted himself in a neighboring house, about half a mile distant from his father's. The mother came running to our house to inform the elder son that the father was then on the way towards the younger son with the determination to murder him. Our youth hastened to intercept his father, and found him in the act of searching for his victim. Notwithstanding the young man had been taught from infancy to dread his father's presence, and knew that a failure in his effort would turn his father's vengeance upon him, yet he did not hesitate for a moment; but on coming up with his father, seized the gun, and by a most desperate effort, forced it from his father and discharged it. Then boldly called up his brother, and gave him the gun and sent him home.

Jan. 20.—Two Ottawas, from Grand river, one of them a chief, arrived this evening. They came with the design of accompanying brother M'Coy to Washington, and seemed much disappointed on learning that he had set out. They talked of following after him, but we dissuaded them from it. They regretted the disappointment very much. The Chief is a smart looking Indian, and says he wishes to see the President on business.

March 18.—Our smith from Thomas, and one of the farmers for the Ottawas, have come in hither for supplies. They have brought us a message from sundry Ottawa chiefs, in which they express much friendship, and very pressingly urge us to open a school at Thomas, and to put our affairs there into more extensive operation. Our family are so much afflicted with influenza, that it is with difficulty we can proceed in our business.

June 6.—Under the full conviction that it would be an important measure in the business of Indian reform, to impart to some of our promising Indian youths, now in our family, a thorough knowledge of the science of medicine; we have selected two, in the hope that God will provide them friends who will take care of them, and of their education. Conanda, or Thomas Baldwin, is about 14 years of age; and Soswa, or Francis Barron, is about 16 years of age. Francis is a pretty good shoe maker, and Thomas is beginning to learn the same business. As it must be several months before we can hope to find for them a situation, we intend to make them acquainted with the business as far as practicable, during their continuance in our family. The boys are both well pleased with these arrangements.

June 18.—After the morning sermon at the establishment, my wife and I visited Musequaga village, and I addressed a small but very attentive audience. Chiefly for the improvement of the two boys we selected the other day for physicians, we have concluded to employ them occasionally as interpreters, in the hope, also, that while they are interpreting the truths of the gospel to others, they themselves may feel its power. For the first time they were both taken with me to-day; S— was required to interpret, a service which he performed greatly to our satisfaction, and vastly exceeding my expectation.

A short time after meeting, when S— and I were alone, he manifested much inclination to talk. He commenced by expressing the pleasure which he and his comrade felt in prospect of the favor we were endeavoring to procure for them, of a medical education; declaring also, the desire of them both to acquire what knowledge they could of the art of shoe-making, before their departure from us. 'We wish,' said he, 'to learn every thing you think we ought to learn, and we wish to learn to be good too. Soon after you told us you would send us to some place to learn to be doctors, I said to C—, well, now, our friends the missionaries, are very kind to us, and we must do as they tell us. They tell us to be good, and now we must try to be good. C— say, well, I am willing. I say, now we must try to pray. C— say he was agreed. So every night we pray. If we see one another, then we go into the wood together, and one time I pray, and the next time C— pray; the same as you do in the family: that is, we pray alternately, as do the missionaries. If we

do not see one another, then I go and pray by myself, and C— pray by himself.

I try to pray one time in English, but I could not say many words, because I did not understand English very well. Then I say to C—, well, we pray in Indian, because God can hear Indian talk the same as he hear English; then we always pray in Indian.

The first time I pray, I feel afraid, I think somebody see me, and C— say he feel so too, the first time he pray. Now we dont feel so. C— and I talk very much about being good. We talk about it to-day as we come along the road."

Notwithstanding we have too much reason to fear that these youths have not yet discovered the evil of their hearts, yet it is a cause of joy that they should commence such a course.

ISAAC M'COY.

SPANISH AMERICA.

The Christian Mirror has given the following Summary of Mr. Brigham's account of South America.

The Missionary Herald, for the present month contains the first part of a Report of Mr. Brigham respecting the religious state of Spanish America. It exhibits "a concise view of the state of the church and its connexion with Government," in the Republics of Buenos Ayres, Chili, Peru, Colombia, and Mexico; and in its continuation, is to "describe some of the religious practices and ceremonies common to the churches generally" in these different Republics. The recent political changes which have taken place in these countries, have left the Catholic system in a trembling condition; and it is hoped, prepared the way for introducing religion in a purer form.

Previous to the late revolution in Spanish America, little was known of its religious condition, more than that the Catholic system was there exclusively tolerated, and the people bigoted. The change in their political situation has thrown open to our inspection, not only all that vast country and its cities, but also its churches, convents, inquisitions, and prisons. We can now see, that enormous religious abuses have there been practised in former times, and, as might be expected, that, under their new government, a reformation has commenced.

It can be seen, too, that this reformation in the different Republics has been more or less advanced, in exact proportion as they have enjoyed a few more or less years of civil liberty.

In *Buenos Ayres*, the "houses, lands, and funds at interest," belonging to the Catholic Clergy, "have been seized by the new government, and they secularized, or persecuted, till none of their six or seven orders yet remain together, except that of St. Francis, and this under a threat of dissolution." Convents are, "now converted into hospitals, barracks, and other secular uses."—"The number of devotees of both sexes is fast diminishing, and their influence still faster. Monks and nuns have become objects of ridicule."

In *Chili*, "the government have diminished the number of feast days to eleven, about one sixth of their former number; have expatriated their seditious monarchical bishop; and sent back a special envoy from the Pope, who proved to be a political intriguer. Monasticism has received its death blow in *Chili*."

In *Peru*, where the war with the mother country has but just closed, catholic influence still retains its ascendancy, as is evident from the following extract:

The city of *Lima*, next to *Mexico*, was the most precious of the American possessions to the king of *Spain*. Here he sent his favourite chiefs to act as Viceroy, and here the nobility were crowded in great numbers. Here, too, the most exalted ecclesiastics were sent, palaces provided them, and enormous salaries given. Here the awful inquisition was established, convents and nunneries founded, with the richest endowments, and the church raised to a degree of grandeur and power, scarcely equalled in *Rome* itself.

In *Lima* there is seen about eighty houses of worship, some of them 450 feet in length, with two towers in front, a huge dome in the centre, and these loaded with six, ten, and sometimes fifteen ponderous bells. With more than twenty of these churches, convents of the different orders of men and women are connected, containing, in all, nearly 1,500 inmates, beside the many found in branches of these houses, in the different villages of the country.

Before the revolution, riches to a great amount were found in these churches, consisting of gold and silver vessels, crosses, and candlesticks, and numerous images, with heads and crowns set with precious stones. But, through the long conflict of war, these treasures have been robbed by one and the other party, and given to pay the arrears of the complaining soldiery. Their numerous and splendid paintings, however, yet remain, as well as the silver front and pillars of some of the altars; and the landed estates of the regular orders, some of which are worth fifteen or twenty thousand dollars a year, are yet untouched by civil power.

On entering this city, from *Buenos Ayres* and *Chili*, one can see, at a glance, that superstition yet holds a sway here, which she has there in a measure lost. Friars are yet seen thronging the most fashionable streets, entering the houses of the rich, sometimes splendidly mounted on horse back, or rolling in gilded coaches, with an air of confidence, which tells you that they do not yet feel the pressing hand of the new government. Liberty has here but just fixed her residence, she has many enemies, and is too timid to frown on these powerful orders, and take from them the means of their pride and existence. You yet see youth occasionally putting on the habits of monks, unconscious that they are beginning to live under a political system, whose policy will certainly be as much to destroy their influence, as it was that of the Spanish monarch to uphold it. The seizure of their funds is already a topic of frequent conversation among those in authority—the only question is, "when can the seizure with prudence be effected?"

In the cities of the upper country, *Arequipa*,

Cuzco, *Potosi*, *La Plata* and others, where they have been secluded, more of the old order of things yet exists. Religious houses are still numerous, wealthy, and influential; and youth of both sexes continue to enter them. The number of noviciates, however, is said to be much less than formerly; and, from the recent expulsion of two monarchical bishops, it would lead us to hope, that superstition there, too, is soon to follow tyranny in its downward march.

In *Colombia* a law exists for seizing the church property, though it has not yet taken effect. Superstition is, undoubtedly, on the wane. A National Bible Society has been established at the Capital, with which several of the first officers of government and several priests are connected.

MEXICO.

Coming to *Mexico*, the most valuable of the Spanish possessions in the new world, with a population nearly equal to all the others united, and where had long been a numerous and extravagant nobility, I was prepared to find an imposing worship, a corrupt priesthood, and a superstitious people. On the way from the Pacific coast to the capital, I saw continual proof, that my anticipations were correct. Nearly every plantation, hill, and stream, bore the name of some saint; every dwelling, even the poorest Indian's hut, was furnished with small images and paintings of the Virgin; and sometimes fancied images were pointed out in the high rocks, where the deluded people came and poured out their supplications.

But it was gaining the summit of the last mountain, which overlooks the spacious upper valley, that their religion appeared in its most imposing form. The great metropolis, with its white walls, was seen in the centre of the plain, its tall spires, domes, and towers shooting up in such numbers, that every house seemed a temple, and all the people's business praise. The valley, too, in every direction, was crowded with small villages, and churches, where ascended numerous other towers, on which the last rays of the sun were now falling.

As it was the time of evening prayers, hundreds of deep toned bells were slowly tolling, while the surrounding hills were repeating and throwing back their echoes on the plain below. Had I been a Catholic, I should have said, "This is the beauty of holiness; this is the place where the Lord delights to dwell." But I had before, in other places, seen, with pain, the hollow pomp of their religion, and how seldom it is connected with purity of life. I remembered, too, the days, when the troops of Cortez entered this quiet paradise; how they tortured the poor, defenceless natives, and founded in blood the walls of the present city;—and instead of pleasing emotions, I could not but weep over the fallen nature of man, and the vain toys which he can offer his Saviour, in place of brokenness of heart.

Patrick Henry left in his will the following testimony in favour of the Christian Religion:—"I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had given them nothing, they would be rich; and without it, if I had given all the world, they would be poor."

AMERICAN BIBLE SOCIETY.

*Extracts from the Correspondence of the American Bible Society.**From a gentleman in Hayti, dated Feb. 14, 1826.*

I acknowledge with pleasure the receipt of 15 French Bibles, and 20 Spanish Testaments from you: according to your request, I proceed to give you an account of the manner in which I have disposed of a part of them: of the Bibles I gave away two, and sold the rest with a Spanish Testament, for \$11.50, which I herewith transmit to you.

The Bibles were bought with avidity. The present Priest in this place is favorable to the distribution of the Holy Scriptures, and even publicly recommends the perusal of them in his sermons. This circumstance is very encouraging, and I hope you will immediately send another packet of French Bibles and Testaments if you can procure them.

Two neighbours in Thornton county, N. J. were met in the road, and invitation was given to them to aid the Society. One began to excuse himself, on the ground that the poor would not make a good use of the bible if they had it. In support of his position, he related the story, which perhaps has been many times told, respecting a man who scolded his wife for refusing a bible which was offered her, telling her that she was very unwise in not receiving it, for if she had taken it they might have sold it for a considerable sum. When he had done, the other man who had patiently listened to his neighbour, modestly observed that he too had a story which he should be glad to tell. Six years ago said he, I was without God in the world: I was very poor, yet not less wicked than poor. My wife was as thoughtless as I. My language was shockingly profane—I hated Christians—had no bible—went seldom to church—my Sabbaths were spent in sleeping or labouring, hunting or fishing. At length it became proverbial among my neighbours that any attempt to reclaim ——— would be like casting pearls before swine. Finally I obtained a bible from the Hunterdon County Bible Society: for a while it lay in my house untouched. One day having some leisure, I began to look thro' it, and to amuse myself in reading about the dragon, great white horse, &c. in Revelation. At length as I was glancing over different parts, I found in Ecclesiastes v. 4, "He has no pleasure in fools," which pierced my heart. From that time I became an anxious inquirer, attended meeting, and had no peace of mind until I found it in believing. My wife has become hopefully pious—We are now both members of the church. Even our worldly prospects have brightened; we have money at interest; we live happy, and hope that we are travelling by the light of the gospel to heaven. While we live we shall be friendly to Bible Societies."

The report of the Genesee (N. Y.) Bible Society says—In February or March last, a copy of the Holy Scriptures was given to an aged man and his wife, who had for a considerable time lived without one, and in the neglect of all the means of grace, while the gospel was preached so near them as almost to sound in their ears. But these gray headed rejecters of mercy, since receiving their

Bible, have both become the hopeful subjects of divine grace.

The property of a poor widow in Cincinnati, Ohio, was sold by a civil officer, to satisfy the demands of her creditors. Even her hymn-book and bible were not spared. The loss of these was the most bitter mingling of her cup of sorrow. She called on our agent, and with tears in her eyes requested a Bible. Her request was instantly complied with. She received the precious boon, and while her eyes sparkled with grateful pleasure, "Cheerfully (she said) would I give my last dollar for this rich treasure, but I am totally destitute—I will labour, and if God shall bless my exertions, I will one day, by giving the price of this, enable you to bestow a bible on some one more indigent and helpless than myself." Her exertions were blest, and with many thanks she afterwards presented the agent the price of a bible.

From a gentleman, dated New Orleans, Feb. 4, 1826.

A poor but pious woman, who has a wandering husband, followed him into the interior of Mexico, about two hundred miles from the coast. She took with her six Spanish Testaments. When the people in the vicinity heard that she had Testaments, they flocked to her for them—several of standing came 15 and 16 miles to get one. Few of them had ever before seen a Testament. She gave two to a couple of Priests: they did not say they had never seen a Testament, but from the questions they put to her she is persuaded these were the first they had ever seen. I do think you ought to send an agent to travel throughout Mexico.

From the Thirteenth Report of the Otsego County Bible Society, New York, June, 1826.

An aged German, who had in his latter years been brought to a knowledge of the Saviour, recently removed into the town of Middlefield. He had never been taught to read in English; the only book in his possession which he could read, was a German prayer book. He often expressed a strong desire for a Bible in his native language; but the means of procuring one was not within his reach, his circumstances being very low and dependent. His case being presented to the Treasurer of this Association, application was by him made to the American Bible Society, and a German Bible procured for our aged brother.—On receiving this book, the old gentleman's countenance brightened up with joy: he hastened for his spectacles, and soon began to read. He read a verse or two and gave the sense in English; then read again, and again. At length he rose up, and clasping the Bible in both hands, he bowed himself into a reverential posture, and in a most impressive manner said, "I thank the Lord—I do thank the Lord, and them that have thought of such a poor old creature as I am, and that is all that I can say." It is hardly necessary to state, that he reads it with the utmost pleasure, and that it affords him great consolation and comfort in his pilgrimage down the declivity of life.

From the American Tract Magazine for October.

USEFULNESS OF TRACTS.

The following facts have been communicated since putting to press the last Number of this work.

They contain an argument in behalf of the Society, which cannot fail of affecting the pious heart, and drawing forth its desires that these publications may be most widely extended.

A Tract presented to a prayerless Mother.

An aged and venerable gentleman in Massachusetts, who often distributes Religious Tracts, and loans the Religious Periodical Journals of the day to the people who have been growing up around him, was one day riding on business, in a somewhat remote part of the town in which he resided. Passing a woman whom he knew to be decidedly irreligious, he took the liberty to address her, and informed her that he had a little work entitled *The African Servant*, a most interesting narrative, of which if she pleased he would present her the reading, adding that he hoped it would prove the means of her spiritual good. She consented to accept of it, and assured the benevolent donor, that having received it from his hand it should certainly be read. About two weeks after he received from her a message, expressing her earnest desire that he would call and converse with her on the subject of religion. He did so, and found her in great distress of mind, which had been continued from the hour of reading the Tract, when she became convinced that unless she had such a religion as was exhibited in the character of the poor African, she must finally perish.

This aged friend conversed freely with her on the subject of her eternal welfare, and gave her such advice as he thought most consistent with the oracles of truth. A few days afterward, he heard that she had found joy and peace in believing.—Has since joined the church and is an active, praying, consistent christian. "Often," says the aged gentleman, "when I see that woman, she now says to me, *ser, but for the Tract you gave me, I should be now going on in the downward road to hell. That Tract by the blessing of God, has saved me as I hope from eternal ruin.*"

She has several children who were nursed in the arms of a prayerless mother for whom she never prayed, and whose spiritual welfare she had wholly neglected. She now endeavours to train them up in the nurture and admonition of the Lord. By the Divine Blessing on her endeavours they may become truly pious, and the blessing of religion through their faithfulness and prayers, be extended to their children and their children's children, and who can calculate the amount of good which may thus flow for eternity, from the giving of a Tract to an individual met by the wayside.

II.

Happy effects of Tracts distributed in a Warehouse.

A young man a director in a Juvenile Tract Society, who was regularly employed with thirty others in a warehouse, and grieved at the profaneness and ungodly conduct of those around him, having admonished them till he found his admonitions despised, and apparently worse than in vain, resolved to supplicate the blessing of God, and make an attempt at reforming them by distributing among them Religious Tracts. He began with a German who had the direction of several of the men, and himself rarely uttered a sentence unaccompanied with profane oaths, by presenting him *The Swearer's Prayer* in his own native language, and drawing from him a promise that he

would take it home and read it. He presented a few Tracts to others, and soon was inquired of for more. A few more were given; the number of readers increased, and the consequent demand for more Tracts, till at length unsatisfied with the partial supplies which the young man was able to furnish, many and particularly the German, began earnestly to enquire in what way they could get a supply of these publications that should meet their wants. The young man gave them an account of the Tract Society with which he stood connected, and nearly all of them soon became members and received the Tracts to which their subscriptions entitled them. Their conduct became more discreet—the German entirely ceased from swearing, and with several others became a constant attendant on public worship. A short time only had elapsed, before one of the young men was appointed a collector for the Bible Society, and nearly all entered their names as members of that institution also. [Such were the results of distributing a few Tracts, in circumstances apparently the most hopeless.

SUNDAY SCHOOL RECORDS IN NEW-YORK.

In one of our schools, a box containing eighty-three Testaments, one Bible, and four hundred and fifty Magazines and Tracts which had been given to twenty children as rewards, was sent to the heathen: One little girl by her punctuality and good scholarship, earned nine of these Testaments.

In another school two boys who have become hopefully pious, have been the means of exciting among others a desire of procuring and distributing Tracts. One evening their Teacher who was walking out, met these two boys accompanied by about thirty others passing through a street; on inquiring where the party was going, one of them replied that they were going to organize themselves into a Religious Tract Society. He afterwards ascertained that they succeeded in their laudable design, and that according to their constitution each member of the Society obligated himself to pay to the Treasurer one cent a week or fifty cents a year.—The number now belonging to the association is about forty. It is worthy of notice, that the plan of their formation originated entirely among themselves. Measures have since been concerted respecting the distribution of their Tracts.

In several other schools the children have contributed money, Testaments and Tracts, all of which have been earned as rewards in the schools, to be sent to the Choctaw and Chickasaw tribes of Indians.

It is pleasing to witness the attention which prevails among the scholars when plans of benevolence are proposed to them. On the 7th of July one of the schools assembled for religious exercises. At the close a collection was taken up among the scholars, in aid of the funds of the American Colonization Society. One of the children was unintentionally omitted; he began at once to weep, and when a teacher went to him to comfort the cause, he replied, that they would not let him give his money.

When this spirit of benevolence is encouraged by a Superintendent, it is very soon diffused among all his scholars.—*Relig. Chron.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 14, 1826.

EMBARKATION OF MISSIONARIES.

The Rev. Elnathan Gridley and the Rev. Josiah Brewer embarked at Boston on the 16th of September, for the Palestine Mission. They will proceed first to Gibraltar, and from thence to Malta and Beyroot, Palestine and Syria, the places where they are to labor. Mr. Brewer is supported by the "Female Society of Boston and vicinity for promoting Christianity among the Jews."

AMERICAN COLONIZATION SOCIETY.

The collections and donations to the American Colonization Society from April 1st to Sept. 20th, amount to 4,361 48. This sum in the aggregate, may seem considerable to an individual in ordinary circumstances, but when viewed as the contribution of the Christian Public for a term of nearly six months, for the promotion of one of the most benevolent objects, it falls far short of the magnitude of the enterprise, or the just claims of the society. The Managers are about to fit out another expedition to Africa, and appeal to the benevolent for help. The spirit of emigration is increasing, and the work ought not to be retarded for the want of a little timely aid: It is earnestly hoped that the friends of the cause will interest themselves at this important crisis.

AMERICAN BOARD OF COMMISSIONERS.

We have before noticed the Seventeenth Annual Meeting of the American Board, which was held at Middletown, Sept. 14th and 15th. From the Missionary Herald we select the following additional particulars.

Officers of the Board for the ensuing year.

HON. JOHN COTTON SMITH, LL. D. *President*.
 HON. STEPHEN VAN RENSSELAER, LL. D. *Vice President*.
 REV. CALVIN CHAPIN, D. D. *Recording Secretary*.
 HON. WILLIAM REED,
 REV. LEONARD WOODS, D. D.
 JEREMIAH EVARTS, Esq.
 HON. SAMUEL HUBBARD, and
 REV. WARREN FAY,
 JEREMIAH EVARTS, Esq. *Corresponding Secretary*.
 REV. RUFUS ANDERSON, *Assistant Secretary*.
 HENRY HILL, Esq. *Treasurer*; and
 CHESTER ADAMS, Esq. *Auditor*.

The contemplated union between this Board and the United Foreign Missionary Society having been consummated within a few months past, it was judged expedient to make a large addition to the members of the Board. The following gentlemen were elected by ballot: viz.

The Rev. Edward Payson, D. D. of Portland, Me.; Hon. Lewis Strong, Northampton, Rev. John Codman, D. D. Dorchester, Rev. Justin Edwards, Andover, Mass.; Col. Richard Varick, Rev. James Milnor, D. D., Rev. Thomas H. McAuley, D. D., Rev. William McMurray, D. D.

and John Nutchie, Esq. of the city of New York; Hon. Nathaniel W. Howell, Canandaigua, Rev. Nathan S. S. Beman, Troy, Rev. John Ludlow, Albany, Rev. Thomas De Witt, Hopewell, Dutchess co. N. Y.; Theodore Frelinghuysen, Esq. Newark, Rev. Archibald Alexander, D. D. Professor in the Theological Seminary, Princeton, N. J.; Thomas Bradford, Esq. Philadelphia, Dr. Samuel Agnew, Harrisburgh, Rev. William Neil, D. D. President of Dickinson College, Carlisle, Penn.; Joseph Nourse, Esq. Register of the Treasury, city of Washington; William Maxwell, Esq. Norfolk, Gen. J. H. Cocke, Buckingham co. Virginia; Rev. Benjamin M. Palmer, D. D. Charleston, S. C.; Dr. John Cumming, Savannah, Rev. Moses Waddel, D. D. President of the University, Athens, Georgia; Rev. Charles Coffin, D. D. President of Greenville College, Tennessee; Rev. Gideon Blackburn, D. D. Louisville, Kentucky; and Rev. Robert G. Wilson, D. D. President of the College at Athens, Ohio.

Resolved, That those gentlemen, who have been constituted Directors for Life of the United Foreign Missionary Society by the payment of \$150, be considered Honorary Members of this Board.

Resolved, That any Minister of the Gospel, who has been constituted a Life member of the United Foreign Missionary Society by the payment of \$30, may become an Honorary Member of this Board by an additional payment, at any one time, of \$20; and that any Layman who has been constituted a Life member of said Society by the payment of \$30, may become an Honorary Member of this Board, by an additional payment, at any one time, of \$70.

Resolved, That the next annual meeting of the Board be held in the city of New York, on the second Wednesday of October 1827, at 10 o'clock A. M.

The Rev. Lyman Beecher, D. D. was chosen preacher for the next annual meeting, and the Rev. John H. Rice, D. D. was chosen to preach in case of his failure.

The Receipts and Expenditures during the past year were as follows:

Receipts.

Donations,	\$57,645 75
Legacies,	2,075 36
Income of Permanent Fund,	\$2,269 12
Deduct interest paid on money borrowed,	403 98—1,895 14
	\$61,616 25

Expenditures.

The payments from the Treasury to meet the current charges of the various missions and operations of the Board were,	\$48,268 39
Debts of the United For. Miss. Society, which have been assumed and paid by the Board,	10,744 55
Appropriated to meet apprehended losses on stock in the Eagle Bank, N. Haven,	2,000 00
	\$61,012 94
Balance due from the Board, Aug. 31, 1825,	28 00
Amount of payments from the Treasury	61,040 94
Balance on hand, carried to the credit of the Board in new account, Sept. 1, 1826,	575 31
	\$61,616 25

The following additions to the various permanent funds, of which the interest only can be expended, have been made within the year past: viz.

To the Permanent Fund for the general objects of the Board, - - -	\$1,365 00
To the Permanent Fund for Corresponding Secretary, viz.	
From individuals, - - -	\$152 40
For profits of the Missionary Herald, received during the year, 1,829 26	
For profits of the Panoplist 17 85	
Interest, in part, on this fund, 385 05	2,384 56
To the Permanent Fund for Treasurer, viz.	
From individuals, - - -	367 92
Interest on this fund, - - -	58 20
	426 12
	\$4,175 68

Donations specifically appropriated to the Mission College in Ceylon have also been received, amounting to, - -	686 05
For the printing establishment for Western Asia, - - -	923 92
	\$1,609 97

The payments on account of the expenses of the printing establishment for Western Asia, within the past year, have amounted to, - - - 551 28

* All the property belonging to the United Foreign Missionary Society will be transferred, and is considered as at the disposal of the Board. The value of this property cannot now be stated, and perhaps it would be difficult to make an exact estimate. There can be no doubt, however, that it cost a much larger sum than the amount of the debts as above stated. This property consists in buildings, improvements on land, live stock, farming utensils, household furniture, books, mechanical tools, machinery of mills, &c. at missionary stations; and in five small farms, attached to the missions in the state of New York.

Four thousand dollars of the Permanent Fund were invested in the Eagle Bank more than seven years ago; and during the whole time antecedent to the failure of the Bank, the investment was considered advantageous and safe, by the most competent judges. How great the loss will be, cannot now be ascertained. It was thought best, however, to make an appropriation to the permanent fund of half the sum at hazard; and when the exact loss shall be known, it will doubtless be replaced from the general resources of the Board.

AMERICAN BOARD.

The receipts of the treasury from August 21st to Sept. 20th, amounted to \$3,843 69, exclusive of legacies, clothing, &c. The amount received by the Treasurer of the United Foreign Mission Society, from May 1st to July 15th, is \$2,601 79.

BURMESE MISSION.

The Baptist Missionaries in Burmah, have probably endured greater trials and sufferings from the early commencement of the mission to the present time, than have fallen to the lot of any of the missionaries who have gone from this country, or we believe from any other country in these latter days. They have endured their hardships like good soldiers, and suffered for Christ like martyrs, that they may rise and reign with him in glory. They have persevered like men of faith, and the Lord hath delivered them repeatedly from the jaws of death. Their accumulated suf-

ferings have excited the sympathies and the prayers of the Christian world, and many will rejoice at their deliverance.

The following is one of the letters mentioned in our last, from Dr. Judson to Dr. Baldwin.

British Camp, Yantabo, Feb. 25, 1826.

Rev. and dear Sir,—We survive a scene of suffering, which on retrospect at the present moment, seems not a reality but a horrid dream. We are occupying a tent in the midst of Sir Archibald Campbell's staff, and are receiving from him and other British officers, all manner of kind attentions, proportionate to the barbarities we have endured for nearly two years.

I was seized on the 8th of June 1824, in consequence of the war with Bengal, and in company with Dr. Price, three Englishmen, one Armenian and one Greek, was thrown into the 'death prison' at Ava, where we lay eleven months—nine months in three pair, and two months in five pair of fetters. The scenes we witnessed and the sufferings we underwent during that period, I would fain consign to oblivion. From the death prison at Ava, we were removed to a country prison at Oung-ben lay, ten miles distant, under circumstances of such severe treatment, that one of our number, the Greek, expired on the road; and some of the rest, among whom was myself, were scarcely able to move for several days. It was the intention of government in removing us from Ava, to have us sacrificed, in order to ensure victory over the foreigners; but the sudden disgrace and death of the adviser of that measure, prevented its execution. I remained in the Oung-ben-lay prison six months, in one pair of fetters; at the expiration of which period I was taken out of irons, and sent under a strict guard to the Burmese headquarters at Mah-looan, to act as interpreter and translator. Two months more elapsed, when on my return to Ava, I was released at the instance of Moung-Shaw-loo, the north governor of the palace, and put under his charge. During the six weeks that I resided with him, the affairs of government became desperate, the British troops making steady advances on the capital: and after Dr. Price had been twice despatched to negotiate for peace (a business which I declined as long as possible) I was taken by force and associated with him. We found the British above Pah-gan, and on returning to Ava with their final terms, I had the happiness of procuring the release of the very last of my fellow prisoners; and on the 21st inst. obtained the reluctant consent of government to my own final departure from Ava with Mrs. J.

On my first imprisonment, the small house which I had just erected, was plundered and every thing valuable confiscated. Mrs. J. however was allowed to occupy the place, which she did until my removal to Oung-ben-lay, whither she followed. Subsequently to that period she was twice bro't to the gates of the grave, the last time with the spotted fever while I was absent at Mahloosan. She had been senseless and motionless several days, when the providential release of Dr. Price, at the very last extremity, gave an opportunity for such applications as were blest to her relief. On my return, I was astonished to find her in the most emaciated helpless state, not having heard a word of her illness. She however rapidly recovered, and is now in perfect health.

The treaty of peace was signed yesterday by the respective plenipotentiaries, according to the terms of which the province of Arracan, and the small provinces of Ya, Tavoy and Mergui in the south, are ceded to the British. It was this consideration chiefly that induced me to embrace the first opportunity of leaving Ava, where the only object I ever had in settling, was to obtain some toleration for the Christian religion, a favor which I hope now to enjoy without leave from his golden-footed majesty.

Sir Archibald has assigned us a large gun-boat for our accommodation down the river, and we expect to leave this in a few days.

Respectfully yours,

A. JUDSON, Jr.

The letter of Mrs. Judson, dated at Rangoon, March 28, states, (says the Christian Watchman,) that they had been there a week, but had not concluded to which of the places, retained by the English, they should go. They were much gratified in learning that Mr. and Mrs. Boardman had arrived in Rangoon, as they would be ready to enter on the work, when a station for the mission should be selected. There was a probability of establishing as many schools as could be supported. Four of the native christians were with Mr. and Mrs. Judson, and others were daily expected. Their attachments were such, that they would follow our brother and sister wherever located. Mamenla, the distinguished Burman female convert mentioned in former letters, and her sister, appeared very well, acknowledging the special providence of God in preserving the lives of the prisoners. Moun-Ing another Burman convert, seemed especially raised up for a blessing: he was, says Mrs. Judson, the only one, who for some time, would carry food to Mr. Judson. He stood by them faithfully during their long confinement.—Their sufferings were of such a nature, that no one could form an idea of their severity, but those who were imprisoned with them. From all this wretchedness Mrs. Judson rises in holy and bright perspective, concluding her letter with confidence in God in this language—"I trust the Burman mission will yet prosper, and that you will from time to time be made joyful by the accounts of converted Burmese."

Dr. Price who arrived at Calcutta April 5, expected to return to Ava, at which place he had left his wife and his two little sons. Mr. Hough had the prospect of remaining at Rangoon, as interpreter to the English consul. Mr. and Mrs. Boardman were in good health, expecting shortly, with Mr. and Mrs. Wade, to join Mr. and Mrs. Judson in missionary labour.

Mrs. Jones, late Mrs. Wheelock, mentions in her letter of April 12, that Rangoon is again given up to the Burmese, but the English retain several other places, to them of greater consequence. Mrs. Jones is engaged in the education of native females, and is very useful.

A letter from the Rev. Mr. Wade of Calcutta, mentions that there is a pleasing attention to religion in that city, in the congregation of which the lamented Mr. Lawson was the pastor. This uncommon seriousness commenced before Mr. Lawson's decease. Six had been baptized, seven were candidates for baptism, and a number of others were seriously impressed. The death of Mr.

Lawson was the means of awakening several, and the sermon delivered on that event, was the occasion of those convictions on the mind of another, which have it is hoped, ended in genuine conversion to God.

BOMBAY MISSION.

We have been favored with a copy of a letter from Mr. Graves, of this Mission, to his father, dated Bombay, 29th March, 1826. The following are extracts. [Vt. Chron.]

The reason of our being at Bombay rather than Mahim is, that since Brother Frost's death in October last, there was no other family but ours in which it was convenient to have the boarding school. This is a school in which the children of European fathers are boarding in our family and instructed in English, now by sister Frost, who also lives with us. As the guardians afford a sufficient compensation, the mission was induced, when Mrs. Nichols and Frost were living, to establish the school, partly as an assistance to the Board in supporting the mission, and partly as the means of benefiting the souls of the children, and through them promoting true religion in the country. But since we have had personal experience in the domestic management of the children, we are led to think it quite inexpedient, especially considering our feeble and greatly diminished number, to continue the establishment. And we have now appointed a time (June next) for its discontinuance. Besides the school, another reason for our coming to Bombay was, that I might be nearer the press, to assist more conveniently in correcting proof sheets. Our Mahratta New Testament is now finished.—Whether I shall remain in Bombay any long time, if spared, is not certain.

When I had just finished the above sentence and was about to say that Mr. Hall was the only ordained missionary besides myself in Bombay, my dear wife, who was in the room, exclaimed, Mr. Hall is dead! News was brought in a note which the young man (who attended him on a preaching tour) wrote from the place where our dear brother died. He had the cholera morbus, and was ill but eight hours. He died probably a hundred miles from us on the continent. He was highly and justly esteemed by us, and we can scarcely admit the thought that he is gone: but he is, and we submit; knowing that we must shortly follow him, and that the labours which he was permitted to perform, were precious in the sight of our Saviour, to whom he has no doubt gone. He seemed for several years past particularly familiar in the contemplation of death. Mrs. Hall and their dear boys are probably now in America. May they be prepared for this distressing news.

I now enjoy but poor health. I have but little flesh, and not great strength of lungs or of the body in general. What I must now do is almost too much for me, and what must be neglected for want of labourers is overwhelming to consider. Rupert and Fairhaven have money enough,—have they no missionaries?—If they have none, they should mourn for the fact, so long as the world so lies in wickedness and darkness.—Do not the churches forget that one missionary is not a supply for millions, and do they not forget that we cannot continue by reason of death? Not a sister has yet died from this mission, but four brethren rest from their labours.

A. GRAVES.

Extract of a letter from the Agent of the American Colonization Society, to the Editor of the New-York Religious Chronicle.

AMERICAN COLONIZATION SOCIETY.—"I hear with pain, that as yet, the Churches in your city have done nothing for us. This is most deeply to be regretted, as the season most favorable for emigration to Africa, is passing away, applications for passage are numerous, and our funds at this moment are insufficient for the charter and outfit of a single vessel.

But whatever may be the embarrassment, our Board have determined to despatch at least one expedition, and I hope you may be pleased to bring our necessities distinctly, and impressively before your community. Nearly four hundred free people of color have expressed their desire to emigrate the present season, and more than one hundred slaves have been manumitted for the same purpose in the course of the year."

MONTHLY CONCERT IN NEW-YORK.

The Monthly Concert held in the Brick Church, Beekman-street, was uncommonly interesting.—After an introductory prayer by the pastor, the Secretary of the American Home Missionary Society made a statement of the circumstances which led to the formation of that institution;—the nature and extent of the wants which it was designed to relieve, and its adaptedness to this purpose if properly sustained;—of the many gratifying letters which had been received from persons at the South and West, expressing the liveliest satisfaction on account of its formation, and an earnest desire to share in the labors of its missionaries.—He concluded with a remark of this kind: "that if the work was so great, the spirit of the Gospel, then efforts must be made in proportion to its demands. 'While we pray, let us give.' Not that he would withdraw a shilling from any other object of Christian benevolence: he would only endeavor to stimulate those whom God has entrusted with property, to exertions more answerable to their ability and duty. He then addressed the throne of grace in behalf of this and kindred institutions and objects.

Next the Secretary of the American Tract Society arose, and after mentioning the beautiful illustration which was presented, that evening, of the unity existing between the different objects of Christian benevolence, went on to give some account of the proceedings of that Society. It was its object, he said, to place religious truth, in the form of Tracts, within the reach of every individual in the land who can read, whether old or young, rich or poor, learned or ignorant, bond or free. And although less than 13 months have elapsed since its formation, it already has the co-operation of all the principal Tract Societies in the country. Great harmony had prevailed among the Committee, and they were every way encouraged to persevere in their work. In providing a suitable house for the Society's accommodation, more than \$30,000 had been expended; all of which, with the exception of \$6000 or \$7000, was made up by donations, principally in this city, for that express object. The sum still due will be cancelled in a very few years, by means of the rents for those parts of the building

not required for the purposes of the Society. So that, when a poor widow gives her mite for the circulation of Tracts, she not only has no reason to fear it will be swallowed up in the expenses of erecting the Society's House, but may reflect, that as nothing is now paid for rent, her donation will probably go further, in this way, towards accomplishing her benevolent object, than if appropriated in any other manner.

It was remarked further, that more Tracts were now printed by this Society, in a given period, than were printed previous to its formation, on the whole Continent of America. Every step of its progress has been apparently marked with the divine favor. Since the first of May, its issues have amounted to nearly 1,000,000 pages; being more than those of the whole year ending at the commencement of that period. Its expenditures in the same five months have amounted to about \$9000: its receipts to almost precisely the same amount. Aid has from time to time been received from very unexpected sources, and often bearing such a relation to the wants of the Society, as strikingly to illustrate the kind care of an overruling Providence.

Another fact which had been noticed by the Secretary, is this: that in proportion as revivals of religion have increased in any section of the country, in the same proportion has been the demand for Religious Tracts; an encouraging evidence that the Lord will bless this mode of circulating divine truth.

Never, since his connection with the Society, had there come to his knowledge so many proofs of the usefulness of Tracts, as within a few weeks. In the correspondence of the Society, delightful evidences of this kind were very often communicated. Not long since, one of the missionaries of the Home Missionary Society was applied to by an aged man in Ohio, to know if there was no way by which a minister could be obtained for the settlement in which he resided. The missionary could give him no direct encouragement,—but advised him to persevere in his efforts to obtain one, and in the mean time supplied him with a small parcel of Tracts to be distributed in the families composing the settlement. The aged man fulfilled his trust faithfully. He himself had seven sons and daughters, all married, and residing with or near him. On visiting the settlement again, a few weeks after, what was the surprise and joy of the missionary, to find 12 of the 14 children rejoicing in hope, and another anxiously inquiring the way of life,—and all this through the instrumentality of the Tracts he had left! That entitled "*Poor Sarah*," had been most peculiarly blest. The religious interest excited in the several branches of this family, was extending among others.—A case was also mentioned of Tracts being introduced into a parish where the minister felt little or no interest in revivals; among which were those entitled, "*The Warning voice*," "*To-day*," "*Without Holiness no Man shall see the Lord*," &c. It was not long before several individuals were found anxious for their eternal interests. The number was soon increased; and, finally, several became happy in the enjoyment of religion.

After another prayer and singing, a brief statement was given by the Pastor, of his recent visit to the New England states. In fulfilment of the

object of his journey, he had attended the anniversary of the American Board at Middletown, and those of a number of its Auxiliaries in different places. The system of organization adopted by the Board, he described as efficient and thorough. An Auxiliary is formed in the principal town of each county; and in nearly every parish favorable to such objects, are two Missionary Associations, one of males and the other of females, who pay over their collections to the respective Auxiliaries with which they are connected, and through them to the Board. It is designed to extend this system throughout the denominations of which this Board is the common organ; in which case there will be a total of nearly five thousand Missionary Associations.

Never before, (Rev. Dr. Spring remarked,) was he so sensible of the ascendancy which the missionary spirit has gained in the New England states. Some of the scenes that passed before him, he described as "more splendid than any national Jubilee he had ever witnessed." To see multitude after multitude, as the anniversaries of different Auxiliaries successively occurred, assemble in their respective places of worship, with so manifest an interest in the cause, and so great a readiness to make sacrifices for its promotion, was a vision which he hardly could have hoped to witness for years to come. The impression made upon his mind more deeply than any other by the report of the Board at Middletown, was this,—*that the scheme of converting the world is perfectly feasible.* Difficulties have occurred to impede its advancement, and others without doubt will occur hereafter: yet the work has gone on, and will go on. Opposition now comes too late. Reasoning from past to future, it is hardly possible to expect too much. It is only sixteen years, since in this land the work began. He well recollected the time, when the question was asked and answered by the first American Missionaries to foreign lands, Is it not our duty, by our own personal exertions, to take a part in the great work of converting the world? But now, what a change! From this small beginning have arisen forty-four Missionary stations, one hundred and eighty-nine Missionaries, twenty-three regularly constituted churches, two hundred schools, and ten thousand children of parents who are or have been Pagans.

But little more than thirty years ago, the work had not even commenced in Great Britain. Now, it commands the energies of that whole Christian community. Under their patronage, and that of other communities drinking into the same spirit, are reckoned three hundred Missionary stations, nine hundred and eighty-four Missionaries, of whom four hundred are natives, forty printing presses, one hundred and thirty thousand scholars, and in the judgment of charity forty thousand converts to Christianity, possessing not only the principles but the vitality of religion. This is exclusive of the many thousands of mere speculative believers. In some places, particularly in the Society Islands, the Missionaries are supported almost entirely by the natives.

Dr. Spring concluded by suggesting two thoughts in the way of application. 1. That though the work was great, those who heard him could expect but a short time to do it in; and 2. That should they delay a little longer, it would be accomplished by others. The meeting separated under im-

pressions of deep, and we trust abiding interest.—*N. Y. Obs.*

MISSION AT NEW SOUTH WALES.

A very pleasing and novel circumstance occurred on the evening of January 9, 1826. The usual missionary prayer meeting was held in the Wesleyan chapel, in Macquarie-street. A respectable, though not numerous congregation was present. Amongst the missionaries assembled, were the Rev. Mr. Threlkeld of the London Missionary Society, and missionary to the aborigines in the district of Hunter's River. He was accompanied by a native of Raiatea, that had only arrived a few days ago in charge of Mr. Threlkeld's children from the Islands. He ranks as a deacon in the church of Raiatea, and through Mr. Threlkeld, addressed the congregation from the reading desk. The earnestness of the tone in which he spoke, and the freedom of his delivery, forcibly illustrated the power of that influential principle which had, by his own confession, completely changed him from all that was infamous to the contrary virtues, and had not only produced an external alteration, but also pleasingly effected a change of heart, without which all profession is vanity and vexation of spirit. He pathetically besought Christians, of all denominations, to promote designs the gospel had in view, and not be satisfied with any thing short of personal holiness themselves, since he endeavored to impress on their minds, how disgraceful it would be for the heathens to be saved, whilst the professors of Christianity were lost! We have no doubt that many will long remember the Raiatean deacon.

Captain Crear, of the *Triton*, having in a very purpose of having divine service performed on the Sabbath day, the Wesleyan Missionaries have with every readiness accepted the kind offer; and divine service now takes place every Sabbath forenoon at 11 o'clock.—*Imperial Mag.*

INSTALLATION.—Rev. R. C. HAND, recently from the Theological Seminary at Andover, was installed Pastor of the First Presbyterian Church and Society in Gouverneur, St. Lawrence co. N. Y. on the 6th ult. Sermon by Rev. I. Clinton, of Lowville.

Obituary.

DIED.—In this city, on Sunday last, very suddenly, Mrs. Charlotte Bishop, aged 41, wife of Mr. John B.

At Cheshire, on the 26th ult. Mrs. P. Bronson, relict of the late Rev. T. Bronson, D. D. aged 67; Mr. Silas Newton, aged 53.

At Wallingford, on the 27th ult. Mr. John Ives, aged 79.

At East Haven, Mrs. Thankful Shepard, wife of Mr. Thomas Shepard, aged 77.

At Middletown, on the 4th inst. Mr. Samuel Gill, aged 46.

At Berlin, on the 28th August, Mrs. Rachel Beckley, aged 65, wife of Mr. Elias B.

At Monroe, Mr. Dependance Mann, aged 87, a soldier in the old French war.

At New-London, Capt. Daniel Deshon, aged 73; Mr. Joseph Tinker, aged 37.

At Ashtabula, Ohio, Rev. Roger Searle, of Medina; formerly of Conn.

Poetry.

A SKETCH FROM NATURE.

SHE knelt beside me—and mine eyes once glanced
Upon her form. 'Twas but a glance—but ne'er
From my remembrance will it pass away.
Her arms were folded on her breast—her head
Bowed down most meekly, as became the place;
And her dark eye brow, and still darker hair
Shaded a countenance wherein was less
Of beauty than expression: it was pale
As is the lily in the spring; it bore
Some touches of the frame and mind's disease,
Some marks of hidden wo. Her half closed eye
Was bent to earth, and shaded by a lash,
Silken and shining as the raven's wing.
Her lips were motionless, and it seemed
As though her supplication sped at word
Forth from her pious bosom to her God.
There was a wither'd flow'et on her breast—
Perchance an emblem of the hopes which there
Had blossom'd and there faded.

I have viewed
Woman in many a scene—I have beheld
Hear gay and glorious in the festive hall,
Eager of conquest—and I too have marked
The winning languish and seductive smile,
Both dear and dangerous to the youthful heart:
And I have strayed with beauty by my side,
Through the still glade at evening's passing hour,
By the pale radiance of the moon, whose beams
Hath silver'd o'er her smiles; and she hath look'd
As she had thrown her soul into her eyes.
Nay, I have view'd her by the fever'd bed
Of sickness, pillow the pale cheek and bathe
The fainting brow, while like a form of light
She whisper'd peace, where else there had been none.
But never by the side of woman yet
Such thrillings and unearthly feelings stole
On my o'ercharged heart, as when I saw
That pious maid commune with God.

INDIAN REPROOF.

Jacob Peter, an Indian youth about 18 years of age, belonging to the Mississaugah tribe, became pious about a year ago. A few weeks since, he with a number of his brethren attended the anniversary of the Missionary Society at Demorestville. In the evening several of the white inhabitants gathered in to witness the devotions of the Indians, who had assembled by themselves for prayer-meeting. Esq. D. being present, requested Jacob to speak a few words to the English by way of exhortation. Jacob rose and in broken but plain English, addressed them thus:—

"You white people have the gospel great many years. You have the Bible too, suppose you sometimes read it, but you very wicked. Suppose some very good people, but great many wicked. You get drunk, you tell lies, you break the Sabbath." Then pointing to his brethren, he added, "But these Indians, they hear the word only a little while, they can't read the Bible but they become good right away. They no more get drunk, no more tell lies—they keep the Sabbath day. To us Indians it seems very

strange that you have missionary so many years, and you so many rogues yet. The Indians hear missionary only little while, and we all turn Christians."

A CHRISTIAN PROFESSOR IN A THEATRE.

By the Christian writers of the second century, an account is given of a professor of the religion of Christ, who, on going to a theatre, became possessed by a demon. When the demon was asked by the exorcist, how he dared to assault a Christian, he replied, "I was justified in so doing, for I found her on my own ground."

"*Love my Jesus!*"—The following anecdote was related at the Mariners' Church, last Sabbath. A young colored girl living with a family in New England, having become pious, was anxious for the welfare of her unconverted mistress. One day, she assumed courage sufficient to say to her, "O, Mistress, love my Jesus!" Her mistress rebuked her for what she called impertinence. Not daunted, however, the girl retreated a few steps, and said, "O, Mistress, do love my Jesus!" She was again repulsed, more harshly than before, but this affectionate creature, stepping back to the farthest part of the room, with tears in her eyes, earnestly said, "O dear Mistress! do love my Jesus one year!"—*Philadelphian*.

To feel old age coming on, will so little mortify a wise man, that he can think of it with pleasure; as the decay of nature shews him that the happy change of state, for which he has been all his life preparing himself, is drawing nearer. And surely it must be desirable, to find himself draw nearer to the end and the reward of his labours. The case of an old man, who has no comfortable prospects for futurity, and finds the fatal hour approaching, which is to deprive him of all his happiness; is too deplorable for any words to represent.

* * The subscriber acknowledges the receipt of the following contributions for the American Colonization Society, taken in different churches on the fourth of July.

New-Haven, First Church, - - - - -	\$29 00
Bridgeport, - - - - -	19 46
Salisbury, - - - - -	12 25
Warren, (Charitable Society,) - - - - -	10 00
Wilton, - - - - -	6 00
Stratford, - - - - -	5 00
	\$81 71

LEONARD BACON

N. B.—If any other contributions have been made for this purpose, it is desirable that they be forwarded without delay; as the funds are not yet collected for an expedition to be fitted out this season.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent to agents.

CONTENTS.—NO. 20.

Nazareth	305	Usefulness of Tracts	ib.	Bombay Mission	317
European Turkey	306	S. S. records in New-York	314	Monthly Concert in New-York	318
Sandwich Islands	307	Embarkation of missionaries	315	Mission at New South Wales	319
Indian Mission	310	American Colonization Society—A. B. of Commissioners	ib.	Installation—Obituary	ib.
Spanish America	311	Burmese Mission	316	Poetry—A sketch from nature	320
American Bible Society	312			Indian reproof	ib.